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The Chicago Theological Seminary

REGISTER

THE CHURCH AND REVOLUTION

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The Church in the Present Crisis

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Perhaps the Church of Jesus can stand in between the cleaving classes of our people to understand the misunderstood and interpret them to each other. But if it does, we must expect to find the cross in the breach—Christ's and ours. For we cannot escape being misunderstood and accused at once of going too far by some and by others of not going far enough, by others still of being the good which is the enemy of the best. Nevertheless, the crown lies nowhere on this side of that cross; but there it stands just beyond, bidding us make up that which is lacking in the sufferings of Christ.

GRAHAM TAYLOR

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FRED EASTMAN, *Editor*

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The Church and Revolution

By ALBERT W. PALMER

I WONDER if the social task of the church just now is not both to create and absorb a revolution? Must we not create a revolution in social attitudes and, to some extent at least, in social theories? Surely the church cannot stand by detached and self-absorbed in reverie and meditation while human lives suffer because of unemployment, undernourishment, fear of economic insecurity, and the break-down of family and personal morale due to dependence on "emergency" relief or any other form of dole. Unless it realizes to the full the harm which such conditions do to human life and assumes an attitude of active protest and rebellion against them, the church will lose contact with the real problems of our age and sink into what Rabbi Silver has called a condition of "pious irrelevancy." The church ought to be pious but it must never be irrelevant!

Two perils arise out of our present situation. One is that we might fail to meet the physical problems of food and housing which confront us in Chicago and other large cities. "Garbage and Humanity," a recent article in the *Congregationalist*, if it had really described any large sector of the community, would mean riots and violence tomorrow. Fortunately, it represents only a very small marginal group. Some people, even in prosperous days, have always prospected garbage dumps. Others do so now perhaps partly because of a "rugged individualism" gone somewhat to extremes which resents the social worker's scrutiny or because of sheer ignorance as to the relief available and how to obtain it. Over against a few people on garbage dumps one should envisage the 160,000 families in Chicago receiving aid in the form of food and fuel and the vast number of others helped by over two hundred medical and social welfare agencies. We have been pretty near the edge of failing in the physical task but we probably won't. No one need starve.

But the other peril is that we shall fail to realize that to meet only the physical problem is not enough. We must maintain public morale as well as public health, keep people's personalities alive as well as their bodies. You may save a family from starvation by a grocery order, and that is well and in accord with age-long traditions of charity. Church people understand that and will readily respond to appeals for those in actual physical want. We can rouse public opinion to see that nobody starves. But there is a deeper peril which we may fail to see with equal clarity—What happens to this family which is saved from starvation but not from the moral break-down of having lost

its home, its savings, its self-support and self-respect, its independence? To be unemployed is acutely painful at first, but when it becomes hopelessly accepted and ceases to be so keenly painful it indicates that a spiritual and moral disintegration and lowering of vitality have set in.

When the church clearly sees just what happens to human life under certain economic and social conditions, it cannot help rising up and demanding a revolutionary change in social attitudes and, if necessary, in social theories which justify such attitudes. There can be no complacent acceptance of conditions which break down morale and reduce people to hopeless parasitism.

The revolution which the church must demand thus becomes clear: it is such a change in our social planning and economic organization as shall substitute work, earnings, and self-respect for all forms of relief and dole. If this means a shorter week and fewer hours, more scientific taxation, social insurance for old age and unemployment, co-operative medical care, municipal housing, national control and planning of crops, production schedules and the distribution of raw materials, well and good. What the church must insist upon is no one particular economic program but that, by whatever program, the present intolerable conditions must cease and human welfare must be advanced. No political party, no economic theory, no controlling group, should escape the insistent and relentless demand of Christian public opinion that it bring forth fruits of constructive social progress.

To create this revolution effectively the church must know the facts. Now is the time for Christian social research. Every minister must be trained to understand and lay hold of the basic social facts of his community life and to communicate them to his church until they can no longer be fooled by corrupt politicians or placated by a mere surface glossing over of social ills. He must be eloquent to arouse the social conscience, but to do that effectively he must, to use Professor Holt's homely phrase, "keep his facts ahead of his oratory." Not mere theories or emotional pyrotechnics but actual facts are the minister's best arguments in creating the revolutionary mood.

But it is just as important to absorb a revolution as to create it. To create it without absorbing it is to accumulate the gases which ultimately result in an explosion. And the church has wide opportunities to guide and absorb a revolution as well as to create it, and especially if it has itself helped in the creation of the revolutionary demand.

One of these ways is by itself practicing a higher social morality than obtains in the surrounding social order. The early Christians did that in the Roman Empire. Slavery and militarism and infanticide might exist in the state but not in the church. One way to absorb a revolution is to anticipate it. Without waiting for community or political action, the church can call its own members to certain great social ideals, like the recently revised social creed of the Federal Council. To be sure, no one can be completely Christian in a sub-Christian social order, but the effort to get Christian men to move their business practices and industrial relationships up toward the Christian standard is of tremendous educational value. Such men become trail-blazers for public progress. Every minister who knows such business men in his community should honor and encourage them.

The church can also absorb a revolution by clear teaching as to the nature of violence and the futility of force. Those beguiling voices which are exalting coercion just now have not adequately learned from Christ the lesson of nonviolence, patient education, and invincible

good will. They minimize the creative and revolutionary power of the informed conscience and gracious, intelligent idealism. He who exalts coercion today prepares the way for violence tomorrow—and that way madness lies! Mental violence is as bad as physical violence, for it leads to it. What the world needs is to renounce war—all war— and commit itself to right reason and good will. Christianity can take no lesser stand.

And, to that end, probably the deepest thing Christianity can do is to take its sense of social wrong and its passion for social betterment into its liturgy and worship. As Charles W. Gilkey says: "You cannot preach about the social gospel every Sunday—but you can pray about it!" When we pray about the revolution, pray hard enough and continuously enough, we shall be delivered from the false gods of violence and coercion and solve our social problems on the spiritual level—where, after all, the only abiding solutions are ever found.

We've Survived Seven Revolutions!

By ARTHUR E. HOLT

THE Chinese have a saying that a dynasty lasts for 250 years and then they smooth over the graves and start new. Something corresponding to this seems to be happening in Western society. There does not seem to be any great amount of uncertainty as to the nature of the change which is upon us. An old epoch is passing, a new one is coming into being. The old one dates back to the emergence of the town economy which displaced the feudal order. The town economy was built around the trader, the money lender, and the manufacturer. These men have overdone the things men do in cities and have voted themselves an indefensible share of the national income. Other partners in the national process have been left so poor that they cannot deal with the traders, the manufacturer, and the money lenders, and the whole process is at a standstill. All thinking people seem agreed that power, goods, and status must flow back to the two other partners in the national process—the farmer and the laborer. As to whether this will happen by force or by persuasion seems to be a real question, but there is no great difference of opinion as to the necessity. In a word, we are at one of those periods of profound social change, such as have taken place down through human history.

I have been asked to state what the significance of this will be for our Christian religion. The question is not of great importance but it may be worthy a few moments of meditation. Our Christian religion (including its Jewish root) has been through seven revolutions each fully as profound as the one now in process and speaking broadly has gained by all of them, and the prospects of gain in the present change are good. Let us run briefly through the story.

The first great social transition through which our religion went was the change from the tribal form of organization to the geographical. In its early history the Hebrew religion was identical with tribal membership. The tribal brotherhood and the religious brotherhood were cotermi-

nous. Men were organized in large family groups. They were sons of Abraham, Isaac, and Jacob, and the head of the tribe was the head of the religious group. Religion and tribal organization had a working alliance, but the standing before God was dependent on participation in the tribe.

The tribal organization broke down and the geographical organization took its place. The upheaval was violent and the reorganization of religion was profound. A sense of the individual developed. New centers of religion were established. Holy places now indicated that geography meant more to the religious thinkers. Religious emotion organized around the king and the kingdom. Holiness was something which was achievable by an individual. Religion had gained again.

The kingdom broke down. The Hebrews were compelled to think of a world larger than their own geographical and political organization. God became the God of the nations, who demanded righteousness of all nations. It was a great achievement. Men thought for the first time in terms of a total social order. It was very vague, but the Hebrew mind made the transition.

With the passing of the kingdom came a religion which, while international, was deeply tied to the forms and ceremonies of a western Asiatic village culture. Its great days were festivals in celebration of the crisis of an agricultural civilization. Judaism was a universal religion still tied to the limitation of Hebrew village culture.

A fourth revolution came. Judaism was engulfed in the Roman Empire. It was in danger of perishing unless it could achieve another transition in thought. Two persons were equal to the crisis. Jesus of Nazareth, born in the midst of a revolutionary epoch, lifted once more the permanent out of the transitory and became the center of a new fellowship. Membership in the fellowship was dependent not on race, class, or place but on spirit and ethical purpose. This fellowship stood over against society; its conscience was super-political and super-social. Christianity was born out of Judaism and had its classical expression in the life-teachings and death of Jesus. Taking his start from this, Paul, who a long time afterward was called St. Paul, launched a new religious group into the cities of the Roman Empire. He stripped the nonessential western Asiatic features which still clung to the new religion and gave it freedom. A fifth transition had been made because there were those who rose out of the Hebrew religion who could think and think beyond the crisis created by a social change.

The Roman Empire was on the road to collapse. Its rural areas were hastening toward decay and they carried the exploiting luxury-loving cities with them. But all the while the Christian community had reduced in itself those vices which worked for social disintegration and was multiplying those virtues which worked for social cohesion. The empire crashed and the Christian community was appointed its receiver. It had survived another crisis. Christianity developed a sense of social responsibility. It was no longer a little "in group" in Roman society.

The world-scene shifted to Central Europe. The culturing of vast tribes became the problem of the West. A feudal political order and the Roman church accomplished the task. The social order was agricultural—there were no towns of importance. Trading, money lending, and manufacturing were carried on under the feudal lords on great manors which were simple but complete social units. Society was organized from the top down. It was paternalistic and autocratic. A sixth transition had been made. Feudalism and the Roman Catholic church developed

what James Westphall Thompson calls the "most perfect society ever conceived by the mind of man."

Western civilization could not remain without towns. The emergence of the town was as inevitable as the need for traders, money lenders, manufacturers, and professional men. Leadership passed to the bourgeois class. They fought and defeated the feudal lords. The great Hanseatic leagues sought to set up a social economy organized around towns and cities. The young nations arose and beat them back into subjection. The Roman Catholic church tied to its agricultural economy looked askance at the doings of the traders and money lenders. Luther and John Calvin arose and said it was possible to trade and loan money for the glory of God. Protestantism became the religion of the merchant traders. The city gave to Western Christianity a new sense of the importance of the *vocations*. God's great call gave men the commission to serve God in a social calling. With democratic slogans the men of the cities broke the power of monarchs and feudal lords. Protestantism undergirded the political democrats and set all good bourgeois to following their vocations with Godly zeal. Another transition has been accomplished. Western religion had become democratic. But the city men followed John Calvin's theology more than they did his ethics. They forgot that there were any laws but that of private gain. They formed coalitions for the exploitation of the world, and the World War represented the moral and political collapse of the trader class and badly damaged the moral leadership of the Protestant religion.

We are on the eve of another change. What may we hope for the Christian religion? It is probable that great sections of it will remain closely identified with the social forms with which it has been associated. This has been a characteristic of religion but it is by no means the only characteristic. Christianity has shown a remarkable ability to disentangle itself from temporary forms. Someone always comes along and becomes the advocate of the universal elements in its great tradition. Every age has had its Isaiah, its Paul or Calvin. These men will appear. It is possible to hope that Western Christianity enters this crisis equipped with four resources it has never had before and will emerge better than it ever has before.

Western Christianity has first the doctrine of a free church in a free society. Criticize the development of the last three hundred years as we will—they have given us a church which has achieved the ability to support itself apart from the state and has so broadened the base of its support that it is not dependent on any one class. It has historical criticism which is a scientific method of disentangling itself from its past—the essential from the nonessential. It has social criticism which enables the doctrine of love to formulate programs for its own expression which are independent from the dictates of custom. There is, in the fourth place, in the Protestant churches in the United States the established right of the church to participate in the forming of the super-political conscience which has definite influence in social control. Religion will become one of the informal agencies for social determination. The church will become an agency which can exist alongside of society as a free critic of it, in the name of the profound goals and objectives which the Christian religion holds by right of all its historic commitments.

The effect of such a period on the Christian religion should be wholesome. It should strengthen the fiber of religion because it will throw back upon religion the necessity of dealing with people who are facing the major crises of life. Re-

ligion suffers most in a comfortable civilization where everyone is content to live by petty casuistry and the short objectives. The coming years should see great preaching and great teaching by the Christian church.

Communism and the Church

By MATTHEW SPINKA

ALL competent observers agree that the present world-crisis is of such magnitude that it threatens the very foundations of our economic order. Predictions as to the future course of events vary all the way from a modification of the present capitalistic system to an outbreak of a bloody revolution. Whatever the degree of radicalism of the observer, most agree that the present system must be changed. Although a few rabid fanatics see an immediate Red menace threatening America, the majority of sane students of social trends regard our country as presenting the least favorable field of activities for the ultra radical. Nevertheless, the threat of communism as a potential world-force must be faced and the church's attitude toward it must be defined.

Marxian communism adopts an irreconcilably hostile attitude toward all religion. Religion per se is evil. It is a superstructure of capitalism. It is its function to deaden the sensibilities of the proletarians so that in the hopes of the joys of the world beyond they will feel less acutely the miseries of the present capitalistic one. Since it affords divine sanction to the status quo, religion must be destroyed root and branch. Thus the attitude taken toward religion by an orthodox communist is one of undisguised hostility. He does not differentiate between a corrupt, obscurantist, superstitious, unsocial religion and an enlightened, altruistic religion. All religions indescriminately are anathema. Moreover, he does not take an open-minded, inquiring attitude toward the subject. He is a fanatical believer in the plenary inspiration of Marx' *Das Capital* and a doctrinaire adherent of its antireligious theses.

It is not possible at present to discuss the degree of responsibility born by the historical Christian churches of various denominations for this hostility. Undoubtedly many facts could be cited which would justify the charges brought forth against organized religion by the Marxian communist. The only point which can be discussed here is the doctrinaire refusal of present-day communism to appreciate religion in its *best* aspirations and practices. But that being an undoubted fact, the church must define its position toward Marxian communism accordingly. As such, the church can never hope to co-operate with an organized movement aiming at destruction of religion altogether. Although many Christians are able to appreciate certain altruistic elements in communism, from the point of view of practical co-operation, Christianity and communism are irreconcilably opposed to each other. As the chairman of the Russian Atheist Society told me some years ago in Moscow: "There is a gulf fixed between us!" There is.

How then is the church to define its task in respect to communism? Should a Christian be a defender of capitalism, or of

socialism, or of technology, or what have you? In this situation the position of Christianity has certain undoubted weaknesses as well as a certain alleged strength. Christianity does not profess a clearly formulated and generally accepted economic and political policy of its own. It has always claimed to preach fundamental and universally valid principles upon which Christians could base their individual action in economic and political life. But it has never formulated these principles into a system. In practice, therefore, actions of individual Christians in economic and political realms are never uniform. Christians are found on all sides of these questions. The Christian church, therefore, as such has no political or economic program of its own. The strength of this position lies in the fact that Christianity does not stand or fall with any one of the economic or political systems. Its preaching of the doctrine of the kingdom of God can hardly be regarded as an immediately practical political and economic program, because it does not indicate the particular methods by which this kingdom of love could be realized in the concrete situation of our present day.

What then in the light of the tragic conditions in which the world finds itself today is the contribution of the church to the solution of the problems confronting us? Obviously it is not the realm of political and economic theory or system. Sociology and political science have long ago emancipated themselves from the tutelage of the church. But that does not mean that the church has no further function to perform in these respects. Christianity must operate as a mighty spiritual force. In the first place, it must be *spiritual.* The church cannot resort to fire and sword, prison and rack, as the Inquisition did, or communism is doing. Moral change cannot be effected by force. Practically, it means that Christianity as a spiritual force will probably be accepted only by a minority—the spiritual élite who were always the salt of the earth. We must resign ourselves to think of effective Christianity in qualitative, not quantitative, terms.

Secondly, Christianity must be a *force,* far more powerful than it has been hitherto in our modern times. It must be forceful enough to transform human selfishness into a devotion to common good, to make a saint out of a sinner. Without moral regeneration, no system—socialistic, technological, or what not—however effective in theory, can be successfully realized when moral corruption of the human society has broken down all restraints and all higher impulses.

It is, therefore, in the realm of human character and discipline of the moral life that the church must still play an indispensable rôle. Russian communism already finds itself short of men of a sufficiently sturdy moral character to carry out its system. Even though the modern church has been sadly lacking in the realization of this its central task, it nevertheless is the main reason for existence.

Liberal Protestantism with its fatuous belief in an automatic progress has often forgotten the imperativeness of this task. It trusted too much to an almost effortless and painless development of the best in this best-of-all-possible centuries of this best-of-all-possible worlds. It did not stress sufficiently the necessity of a radical change imperative for every man, for human nature is only potentially, not necessarily, good.

The present crisis must drive modern Protestantism and modern Christendom to the realization of its central task, without which no system, economic, political, or otherwise, can ever become effective: and that is training all men and women whose altruistic devotion to the highest welfare of all and disciplined character

would provide a firm foundation of the new social order. Thus its ultimate reach goes beyond the individual, to the community and the world at large. The new community, the new world order, in its totality cannot be different from the sum total of the individuals composing it.

Restoring Peace in a Rural Crisis

By CARL R. HUTCHINSON

THE rôle of pastor as social engineer in cases of community discord is not a new one but needs to be redefined as new issues call for new solutions. The following instances are suggestive of my meaning.

In the community of X the farm population was facing bankruptcy because of a sudden decline in the price of its basic commodity. The local pastor noted the heroic efforts of many of the farmers to meet their obligations but saw that the odds were against them. He turned to the local banker and business-men and interested them in a plan to relieve the debt burden by reducing the interest and extending the time of maturity of notes and mortgages.

In a similar situation another minister helped prevent a run on the local bank by calling the panic-stricken depositors to agree to withdraw but a limited percentage of their savings each month, thus giving the banks a chance to consolidate their resources. Evidently the united bank which resulted is prepared to meet all its obligations in full; and the community has scored a victory of collective faith.

There recently occurred a dramatic instance of strategy in community leadership on the part of a local parish priest who had earned the confidence of his parishoners through years of wise council. At a local meeting six hundred desperate farmers were at the point of adopting measures of violence when the priest asked to be heard and won the group over from a course of direct action to achieve their ends to one of self-discipline and education.

What to do with the energies of youth has become a distressing problem in this era of idleness. In a rural community in central Michigan it was discovered that there were 75 young people beyond high-school age who were wholly or partially unemployed. Multiply this community by several thousand and we begin to realize something of the proportion of our problem and the need of the counsel of skilled pastors. In the community mentioned, the local minister is providing a series of week-end school sessions for both youth and adults. This school does not stress academic learning but takes up the problems of life such as young and old adults are facing in their own homes and in the community. The school features community play, but, unlike the competitive and highly specialized play life of the average community, youth and adults are taught to play together. With no spectators, through the leadership of the local pastor, situations are created in which social adjustment and human understanding between adults and youth are frequently repeating themselves; and the devil's workshop of idle hands and brains is definitely out of business.

If the trend of thought among agricul-

tural leaders of America and the recent commitments of the new administration have any significance, we may expect the approaching years in agricultural America to be characterized by a greater growth and integration of co-operatives, an increase of government participation in the planning of production to meet market needs, and the regulation of currency and funding of debts to relieve the agricultural industry. No one supposes that all farmers are ready for these radical measures. With many occasions for friction arising, adequate solutions will depend on the combined resourcefulness of local people and leaders. A forward-looking religious leadership will anticipate the new demands for self-discipline placed upon the individual farmer and will be prepared to take his place among those who must give a social and moral interpretation of the farmer's new rôle.

What Is a Lost Soul?

By WILLIAM ERNEST HOCKING

[*No one who heard them is likely to forget this year's Alden-Tuthill lectures. Professor Hocking of Harvard who gave them was also head of the Appraisal Commission of the Laymen's Foreign Mission Inquiry. His general subject was "Foreign Missions in a Changing World." Large crowds attended, and the interest in the lectures and the question-box which followed each of them was intense. Many have requested Professor Hocking's concluding statement in answer to the question, "What Is a Lost Soul?" Fortunately his words were taken down in shorthand and are here given to the public.*—THE EDITOR.]

OUR life is a process of conversation between ourselves and the whole of the world in which we live. It is possible for human beings to talk to one another with their lips and be remote from one another in their hearts. Falsehood and selfishness create chasms between man and man; and the professions of friendship have always to be tested by the inner facts of sincerity and love.

These principles of human intercourse are also valid for this continuous conversation between the individual and his world. A man may be at odds with his world and he may be in harmony with his world; but there is everything in human experience to give us, as we look at the facts of nature and at the facts of history, a sense of loneliness in the presence of the great unknown. There it is, in its immensity, operating according to natural laws, opaque, silent, inscrutable, frequently cruel, and apparently uninterested in the lot of us poor human beings.

Then, too, in the group which we call humanity, there is something massive, something immense, something in the preoccupation of individuals and of social wholes, which makes the individual person feel that he is alone and uncared for, and that his only possible policy is one of struggling with might and main to gain for himself by snatching from the whole what he can.

Now in so far as a person maintains this picture of the universe, he is a lost soul: he cannot look at the world with confidence. He cannot see beyond that horizon which closes his life in nothingness and means the ultimate wiping out of the race. He cannot see any meaning

in his life beyond what he can enforce by dint of his own self-assertion. In so far as we feel in ourselves this absence of confidence, this absence of certainty, this fear of calamity and of death, this servitude to chance, this rebellion, this poor guesswork of questions thrown into the void and receiving no answers, we are lost.

The only thing which could come to us to make it possible for us to deal in full honor and trust with the world, and with each other, is some assurance *that these appearances are not true;* some assurance that out of the silence there is a voice which speaks, and in the callous machinery of the cosmos there is a heart which cares, and a purpose which plans. *Whatever brings this assurance comes as a savior.* The savior, to you, is that event, that person, that word, in which you can say, "The Universe speaks to me"; "God speaks to me."

I believe that Christianity has given the name of Christ to what we might call the voice of God to man; and I like to think of the word Christ as meaning what we might call the *human face of God.* The veil of reality has been broken, as though some being had come toward us out of the darkness; and we can say to the universe, not "*It* is there," but "*Thou* art there, and Thou carest for me."

It is this message which Christianity, I think, brings to men, and brings with an assurance and definiteness which we find in no other religion.

The Overexpanded Religious "Plant"

By CHARLES CLAYTON MORRISON

AN INSTRUCTIVE analogy can be drawn between the economic depression and the state of religion at the present time. One trouble with our business situation, so all economists are agreed, is that we have an overexpansion of "plant" capacity. We have developed factories and machinery and skyscrapers and homes and apartment buildings and farm acreage and mines—everything that goes by the economic term "plant"—far beyond the capacity of the population to consume the products of these plants. For example, we have shoe-factory capacity to produce 900 million pairs of shoes in a year, yet it is impossible for the American people to wear more than 300 or 400 million pairs of shoes in a year. That is what ails the shoe business. A similar ailment afflicts all business.

Before the crash struck us, business was engaged in a hectic effort to create consumption by artificial means, chief of which was the extravagant use of advertising and especially the resort to that most infernal device of capitalistic business—high-pressure salesmanship.

Does not something like this obtain in our religious situation also? Has not religion overexpanded its "plant"? Do we not have too many church buildings, too many ministers, too many missionary societies, too many church papers—in a word, a plant capacity all out of proportion to the proper function of religion and to the consumptive capacity of the community? I think so. And this vast development of the religious plant forces the church to live desperately. The plant must be kept going! And the only way it can be kept going is to resort to many devices that are artificial, irrelevant, and cheapening.

The very psychology of high-pressure salesmanship has taken hold of the church's leadership. The necessity of keeping the plant going forces us to cheapen and dilute the product with false and irrelevant appeals. In such a state of desperation is the modern church that it is an easy victim to all sorts of methods and proposals which promise some special stimulation of activity and give the plant something to do. I think we are in for a return of the sort of revivalism which has been pretty much discredited among us for the past two decades. Our powers of critically evaluating revivalism are held in abeyance by the feverish need of keeping the plant going. If a revivalist can make the wheels turn, we are willing to take him on, quite regardless of the spiritual quality of the product he turns out.

While industry is engaged in the forced process of shrinking its plant to a basis of rational adjustment to the consumption capacity of the population, should not religion do likewise? The Laymen's Mission Report suggests that the whole task of administering foreign missions be renounced by our denominations and consolidated in a central agency. This subgestion is, I believe, sound in principle, though I see no reason why a new central agency should be created for the purpose. Why should not the Federal Council of Churches be that agency?

It is a time for thousands of superfluous churches in all parts of the country to merge their separate identities in a higher and happier and more efficient fellowship of local unity. It is a time to take the cause of Christian unity with a new and deeper seriousness. Where is the prophet who will call the churches to repentance for the sin of sectarianism which has stimulated an irrational and unseemly rivalry among groups of Christian people resulting in an inordinate overdevelopment of church buildings, church organizations, and church leadership? Religion has too much plant! The cause of Christ would gain incalculably not merely by a process of shrinking the plant but of consolidating its separate parts for the purpose of more potent functioning.

A Big Debt Is Canceled

By BENJAMIN W. ROBINSON

EVERY man has known what it was to face a collector and have not enough to satisfy his claim. Even if he has not been running a business, he may have been trying to care for a home out of scanty wages. The landlord's and the doctor's and the grocer's bills have become too great. The unpleasantness of the day of reckoning has increased as the first of the month drew near. Creditors have been closing in upon him. In the old days the law of Rome prescribed that a man and even his family could be sold for debt. The law was often put into effect.

In Paul's youth his teachers were Pharisees. The Pharisees conceived of the relation between God and man as a relation of debit and credit. God is the great Bookkeeper. This figurative way of speaking came very natural to Paul. "If you have known the horror of debt," Paul might say, "I have great hopes of making clear to you how keenly I once suffered

when my debts were overwhelming me and how keenly I rejoiced when I was at last rid of them all.

"When I left Jerusalem one day, years ago, it was as though a balance sheet had been handed to me which showed a debit I could never hope to pay. I had a feeling of being hopelessly lost. I was not one who would give up in despair. I could see no ray of light ahead, but that only made me increase my efforts. I was becoming almost mad in my nervous haste when suddenly near Damascus everything changed. There was offered to me as a free gift the full amount of my debt. All my liability was forgiven. You cannot realize the joy and everlasting gratitude of such forgiveness."

We are accustomed to think that when Paul used the words "forgive" and "forgiveness" he always used them in some mysterious, religious sense. He meant by those words just what any business-man meant when he wrote them in canceling or receipting an account with his customers. Whenever he said "forgive," he meant "cancel an account." There was no other literal meaning of the word. But do not misunderstand this literal fact. Paul did not mean that God keeps his books in the same way that man does. What he most wanted to say was that when a man gets right with God, when he dies with Christ to the sins of the flesh, and rises with Christ into a new, clean, pure life of spiritual service, the joy that possesses his soul is like the joy of a man whose debts have been suddenly canceled.

There was a time when he felt as though he were a debtor who must pay for every time he had failed to keep the commandments of the Jewish law. He was overwhelmed by the magnitude of the debt. Then came the time when he felt that he was free of all debt.

One who reads the epistle to the Colossians can at times almost hear Paul continuing his word picture in some such way as this:

"Suppose you had at a critical time given a note for the total amount of your liabilities. Perhaps they totaled the enormous sum of ten thousand talents. Jesus once mentioned a debt of that size. You hoped to get the money into the bank before the note came due. But, alas, with all your efforts you had practically nothing to meet the payment. As soon as the day of maturity came around your disgrace would be complete. Then, all at once, one day, the note was shown you as you supposed for settlement. There was the 'handwriting' on the 'bond.' There was no way of contesting the document.

"But as you looked closer you seemed to see that the note was canceled! Could it possibly be true? Yes, it was very clear. You were free! As you gazed in astonishment, it seemed that the bond was canceled, with two lines in the shape of a cross. Could there be any relation between that cross and the cross of Jesus? Sometimes it seemed to me as though my bond were nailed to the cross, thus mutilating it and publicly destroying it, that all the world might know I was free. If ever your accounts become more than you can hope to pay, think of me on that Damascus journey, look at the cross which I saw, and you will find your debt is all canceled."

Forgive us our debts, as we have forgiven our debtors. (Matt. 6:12.)

A debtor to do the whole law. (Gal. 5:3.)

Forgiveness . . . . according to the riches . . . . wherewith he abounded. (Eph. 1:7, 8.)

The Son of his love in whom we have our forgiveness. (Col. 1:14.)

Having forgiven us all our trespasses, having blotted out the handwritten bond that was against us: and he has taken it away, cancelling it with the cross. (Col. 2:14.)

A Missionary's Diary

By Ezra Young

[*Immediately upon graduation from Chicago Theological Seminary in 1930 Mr. Young sailed for Turkey as a missionary under the American Board. Readers of the* Register *will recall his "First Impressions of Turkey" published in these pages in January, 1931.* —The Editor.]

Adana, Turkey

COMING out to Turkey I started a diary which I have kept ever since. Let's take a composite day made up of notes jotted down during recent weeks.

5:30 A.M. Uncomfortable night trying to figure out how to continue last year's program on this year's budget . . . . what a relief it is to look into the cheerful face of Haçik (matchless postman!) the length or breadth of whose countenance is always a thermometer of the amount of mail from America. . . . . I suppose Haçik lives out every day as near like Jesus as any man I know, but the beauty of it is that *he* doesn't realize that he is doing it! . . . . In 1902 he saw his father killed in the massacres, he himself was shot and crippled for life; imprisoned as a spy during the great war, released he stayed on in Adana as native pastor to the Armenian remnant left in the city; in his heart no bitterness, only love for those who harmed him . . . . we get ready for the day by reading and praying together . . . . what would our life be without this quiet time of preparation? . . . . in college, books—especially religious books—were so unattached to life, but out here one uses all the knowledge he can find and yearns for more . . . . we read and translate into Turkish that invaluable chapter "Meeting a Crisis" from Wieman's *Methods of Private Religious Living* . . . . crises must be met every day in our work, but if one meets them squarely and fearlessly, it's a great game! . . . . a dear old soul who gave the better part of her life to Turkey, passing through two massacres and the world war in Adana once said, "I have been through famine and earthquake; fire and flood; war and pestilence, but there has been one redeeming feature always—it has been interesting; I have never been bored."

7:30 A.M. An insistent knock on the gate, and the woman whom we call the Madonna appears with her child. Dressed in Western clothes and given a chance at culture she could pass for one of "the" people in any town in America. With her flawless profile and classical forehead, she seems out-of-place in her crude surroundings; one can imagine her ancestors being a part of that fine old Greek civilization which centered in Tarsus and influenced all the region of Cilicia. She is a Kurdish neighbor, dressed in the rich reds, browns and yellows so loved by her race, and unveiled, but wearing like her sister Turk the modest Çarşof, or head covering, because of a superstition that the head should never be uncovered in public. Of all the women in the East the Kurds can be the most beautiful, the most unkempt, and the most neglectful of their children. But in spite of all this she walks as erect as a soldier, holding her head high, and she has an inherent poise and grace which has been "caught, not taught." She comes from a mud-floored hovel around the corner where she and her husband live with their child, two dependents and their domestic animals, all crowded into one room. Think of a home without sunshine,

without books, without pictures, where life is one long uncertainty, where the front yard is the street and the backyard a wall, where there is no distinction between breakfast, dinner and supper, but where one eats only when the father, a porter in the street, finds work, and then at each meal rice or cracked wheat, and dry, flat sheets of bread baked over an outdoor oven, and now and then at holiday time the luxury of tea . . . . on the woman's back is a great staring child of eight. Is it a boy or a girl? Really it is puzzling, the face of a boy, but wearing girl's clothes! And all because the mother has dressed him purposely this way to deceive the "evil eye" of whom most natives are deathly afraid; this is her eighth child, the others have all died—verdict, "the evil eye looked upon them and they were snatched away." And she has come to ask us, as she has asked her other neighbors, to contribute to a fund to buy her boy a new silk dress! When you hint tactfully that the death of the others may have been due to dirt and flies and greasy food you get a stronger expression of her conviction that the "evil eye" is at the bottom of it all. On the child's shoulder is a little soiled cloth case in which there is a panacea for all ills, consisting of a camel tooth, charcoal, finger nails, etc., beautified by a blue bead, which is supposed to be the last thing in preventive medicine! After receiving some good advice about the preference of giving the boy a good hot bath rather than a new dress, and the dominance of the power of microbes over the "evil eye" our neighbor goes back through her "needles eye" gate-within-a-gate, still thinking, in spite of what the foreign woman has said, that death comes not from flies, mosquitoes and filth, but from a Kismet (or fate) too strong for blue beads and camel tooth. Changing old habit patterns takes time and one needs infinite patience. . . . .

8:30 A.M. The malaria doctor for this region has come for his English lesson . . . . typical of the modern, intelligent Turk, eager to learn and to serve his people, he has taken English lessons for two years from my associate, and now from me, that he may translate medical pamphlets from English to Turkish to add to his knowledge in his struggle with malaria . . . . after four years of tireless effort he has reduced malaria in this region until it is only 60% of its former rate. Considering the ignorance, the superstition and the age-old habits of the people, particularly in the villages, what he has achieved has been remarkable. . . . .

9:30 A.M. Why the keeping of station accounts, the nightmare of most missionaries, should have fallen to me, I don't know, but there are the account books on my desk, the long rows of staggering figures and the December reports to be sent to Constantinople soon . . . . and when you try to be all things to all people you are never sure of finishing a column when you start adding it . . . . if you ask me what a person ought to know when he comes to the foreign field, I should say, "a little bit about everything, and everything about something. . . . ."

1:30 P.M. The lazy hour after lunch is devoted to Turkish: reading *Pilgrim's Progress*, *A History of the Ottoman Empire* or the Psalms, and translating . . . . but even in the quiet hour one's time is not his own, for just when you think you have yourself in an ideal position to concentrate—surrounded by dictionaries, notebooks, etc., comes an S.O.S. from the bathroom, and the would-be linguist becomes a very ordinary and puzzled plumber . . . . one fascinating feature of the work out here is the fact that you can use your skills as fast as you develop them: whether it is translating a comedy from English to Turkish for a dramatic

group or making a resistance coil for a cinema, you know that there will be an immediate return on your investment, no middleman and very little competition. . . . .

2:00 P.M. Attendance at the Thursday afternoon cinema can usually be measured by the number of little black slippers left at the foot of the stairway, for most of the children, following the custom of the country, enter your house in their stocking feet . . . . hungry for beauty and for something wholesome, they come to the gate of the Mission House long before we rise from lunch and pester our good-natured doorkeeper by asking every few minutes, "when will the movies play?" Finally, the magic moment arrives, and they come, two abreast, their entrance something in the nature of a triumphal march . . . . when the children are all squeezed into a bursting room, the famous "crazy cat" and other characters who have been the talk of the neighborhood for days, begin to "do their stuff" on the wall. . . . .

3:00 P.M. It is time for the Ikínde, or afternoon call to prayer. The Muazzin mounts the rickety stairs of the minaret on the Soljuk Mosque, one of the oldest in the city. . . . . Allah Rehber . . . . Allah Korim . . . . God the Guide . . . . God the Glorious One . . . . this is the announcement he makes to the Moslem world below, as he cups his hands behind his ears and bows toward Mecca . . . . "there is no God but Allah and Muhammud is His prophet" . . . . but the Followers of Islam stream by below with apparent indifference on their way to shop and factory, with hardly so much as a glance upward at the one who calls to prayer . . . . at the same time from the four corners of the city come the youth of Turkey, fresh from school, and eager for the benefits of the playground, where they participate in the games with so much enthusiasm . . . . Allah Rehber . . . . Allah Kerim . . . . "we want to play too, mister, we've been waiting since morning to play" . . . . there is no god but Allah and Muhammud is His prophet . . . . "my soul! did you see that home run I just made? Hurrah for our side!" . . . . Allah Beraket . . . . Allah Mukaddos . . . . and then on the playground with all of the scornful inflection of the East, "Phew! who told you you could play basketball?" . . . . Allah Beraket . . . . Allah Rehber. . . . . "May my eyes be blind! that's a fair ball, or I'm a disgrace to my country!" . . . . Allah Kerim . . . . "God forbid your entrance into paradise if you don't choose me on your team!"

5:00 P.M. This quiet hour on the roof before supper means everything. On every side are the rambling, leaning latticed houses of the Orient, with narrow streets running between; smokestacks vying with minarets to dominate the skyline (the old East of ox carts, veils and fezs must bow to the new East of industry, rapid transportation and broadmindedness) . . . . and out beyond the edge of the city the ever-changing, ever-beckoning plain which is the greatest cotton and wheat producing center in Turkey . . . . away to the south lies the Anti-Taurus, dim ghostlike shapes in the twilight, to the west only a hint of the line of the eastern end of the Mediterranean . . . . to the northwest Tarsus, whose vineyards form an oasis in a semi-arid country . . . . to the north the majestic Taurus range rising abruptly from the plain, its deep canyon slits and snow-covered peaks pink in the afterglow of the setting sun, looking for all the world like a Maxfield Parrish painting . . . . over there somewhere is that narrow canyon between two dizzy peaks, the Cilician Gates, next to the Kahybr Pass the most impregnable mountain pass in the world

. . . . from somewhere out on the plain a belated camelier urges his bell-ringing train toward the city to be ready for early Sunday morning market . . . . the severe lines of the mountain walls melt into gentle curves . . . . a last shaft of light, like a mighty search, picks out a tiny village away out on the plain and illumines it for a breathless instant . . . . an eagle wheels uncertainly over the city for a moment, and then turns again toward its home in the mountains . . . . from across the city, carried clear on the sharp evening air comes the sunset call to prayer . . . . "there is no God but Allah and Muhammud is his prophet" . . . . a last brilliant shaft of deep red picks out the minaret by the river and transfigures it into a column of blazing beauty . . . . tomorrow morning three fast sets of tennis and another day of work. . . . .

A C.T.S. Fellow in Old Heidelberg

By KENDRICK GROBEL

EVERY American has smiled or bristled over the reminiscences of European visitors in America. Often, it is true, we acquire from them new insights that had escaped our habit-blinded eyes. But just as often we are amused or insulted at their daring to make such sweeping generalizations about an endlessly heterogeneous land, which to a native appears difficult to appraise just in proportion as he knows it—its sections, its classes, the interplay of its many nationalities. Germany is also heterogeneous, relatively less so than America, but perhaps more incurably so, because her diversity is crystallized in the village man whose roots grow deep in that particular earth that has been sacred to his kin for a millennium. If the reader is wise, then, he will take what I have to say about German university life for what it is: six months' observation in a limited circle within the oldest university in Germany.

It was the main building of the University that gave me my first impression of the University of Heidelberg, an impression that is significant here only because it became symbolic of the intangible University itself. For five and a half centuries Universitätsplatz in the heart of Old Heidelberg has been the site of the University, but the three-story structure of white stucco which dominates it today is only two years old. This is the "New University," donated to Germany by a small group of American capitalists on the initiative of United States Ambassador Schurmann, a one-time Heidelberg student. Startlingly new and white in its old surroundings, the building rises simple, stern, severe, scorning all ornamentation save a simple bronze over the doorway bearing the motto, "Dem lebendigen Geist." The large graveled court before the door is innocent of any blade of grass to recall the gracious campuses of America. Inside it is no less severe. Everything is white, rectangular, and immaculate. Obviously this is not the paradise of exuberant youth. Who are they, then, who fill these halls?

A stroll among them as they throng the wide halls in the intermissions is instructive. As they walk and talk, their tempo is sedate, their mien grave, their conversation serious. No hurrying. Little joking. Less laughter. From many a pocket sandwiches appear; not all will be able to

afford a dinner! Tall, solid men with inflexible faces predominate. Yes, there are women, too, though not many, but the *co-ed* variety is all but missing. When she does appear, her clothes instantly betray her—her methods and interests are supranational. In general, both men and women are much more indifferently and inexpensively clad than American university students. Here one is almost forced to the conclusion that these students are here to *study*.

In the classroom the professor who stands behind the lectern in unshared mastery of the room is an officer of state, academically secure for life on condition of good behavior (and of impeccable nationalism—witness the recent dismissal of mild little Professor of Mathematics Gumbel for having dared to remark parenthetically of the dead in the recent, tragic war, "I do not say 'dead on the field of *dis*honor' "! Or was it because he is a Jew that he was dismissed?). In the regular classes (*Vorlesungen*) the lecture method reigns despotically. It is all "give" on the professor's part, all "take" on the students'. The professor considers it his duty to ladle out the condensed wisdom of the past, and does it patiently with a minute and painstaking accuracy that is the marvel and despair of an American student. But the man in the back row can sit there week after week confident that no uncomfortable question will pop out of the lecture to disturb his private "sessions of sweet, silent thought." Nor does the hideous thought of an exam at the semester's end spur him on; his only required examination comes far off at the dim end of his academic career. Loafers can "get by" as well here as in America, but they can't get a degree.

But it is in the seminars where the learning process, as we understand it in America, really has its chance. In the seminar a small group of students, carefully weeded as to academic ripeness for the subject in hand, sits for two hours around a table with the professor and discusses a prepared topic within the theme of the course. Students of the Chicago Theological Seminary or the University of Chicago are well acquainted with this excellent method. But it is just here according to my observations that the German system breaks down. The professorial ideal of erudition—the control of facts as an end in itself—naturally tends to reproduce itself in the students. Here again an American student is forced to marvel at the sheer knowledge that the German student is often able to conjure up for an answer. But even while he marvels, he misses something: an American student with the same command of facts would make more of them. In other words, he would *think* more. It is striking how relatively rarely a real, student-initiated clash of opinion arises in a seminar. The student's problem seems to be to search his memory for the answer the professor is fishing for; when he has found it, he considers his problem solved. When real issues do arise, an exaggerated respect for the professor prevents pushing an argument very strongly against him.

All this purports to be typical of my experience in Heidelberg, but I hasten to add that the typical is emphasized by exceptions. I have one professor who is not at all concerned with peddling information, but rather picks us up and sets us down in front of problems, to stare them uncomfortably in the face until for very discomfort we seek an answer. But, in general, the goal and ideal of the teaching I have observed here is erudition. So much for Heidelberg.

When, on the contrary, for the sake of clarity I try to characterize the most enlightened teaching to which I was exposed in America, I hit upon the phrase "invitation to intellectual adventure." Leaving

the mere fact-peddlers out of the count, there was still a goodly number of teachers whose main or sole aim was to do the incredible, to lead students to *think*. And often they did! Of course, no one can think without raw materials. So every teacher, even the most experimental, must spend a certain minimum of effort upon facts as such. From that minimal point on, this system rests upon the optimistic theory that the process of discerning relations (i.e., thinking) once begun will generate thirst for the additional subservient facts. It may be a justified optimism. But the German is suspicious of it, and rightly. The greatest accusation against it is that it often permits the student to reach official academic maturity with tragic holes in his mental furniture, particularly in such "tool-subjects" as language and languages.

Both theories are valuable. Original thinking is always an adventure, a jump out into the dark which no amount of erudition can compel or greatly aid. The courage to make this jump must be developed early and exercised often. It is this courage that the best American teaching is concerned to foster. But a fool can think originally—that constitutes his "fool"ishness—and may happen to strike a new idea that proves pragmatically valid. The trouble is that he has not under his control the mental tools to test whether or not his bright idea squares with reality. Just there, for the fool as for the scholar, erudition must play its indispensable rôle. This basic recognition seems to dominate the course of German training. The whole of reality as it works in human experience is so diverse that even the profoundest erudition never quite suffices to test and criticize the product of an original mind prior to the acid test in experience: "Does it work?" Every conclusion is therefore a "jump to a conclusion," but the more erudite the judging mind, the lower the percentage of random error.

If the two lands would learn from one another, America would become stricter about laying the broad foundations for possible erudition far back in the high-school years, and Germany would place more effort upon securing original and independent thinking even from the beginning of the elementary school.

Dedication Litany for a New Stage

By EVERETT W. MACNAIR

As used at First Congregational Church, Niagara Falls, New York, Sunday evening, December 11, 1932.

TO THE entertainment of the people, to the lightening of their spirits in times of worry, to the ringing laughter of children and the wholesome comradeship of their elders, to the glorious fellowship of social life in the name of religion,

We Dedicate This Stage

To the service of those who do not go to church, that in witnessing the enjoyment we would share with them, they may think better of the Christ whose name we bear,

We Dedicate This Stage

To the training of our people in self-expression, to the enlistment of all our

faculties—voice, imagination, personality, patience, and leadership in the powerful expression of beauty,

We Dedicate This Stage

To the closer working bond with other churches, that comes in common interest and mutual service through drama,

We Dedicate This Stage

To the more vivid knowledge of the Bible, to the keener and more thrilling hero worship of our church, to the fuller sense of common cause in the missionary enterprise, created in the intimacy of dramatic education,

We Dedicate This Stage

To the enrichment of holidays and festival days, in the beauty of pageantry and the intensity of drama,

We Dedicate This Stage

To the deepening of our spiritual lives in the powerful presentation of great moral, social, and spiritual truth, in the dignity of drama,

We Dedicate This Stage, and Consecrate Ourselves, That Those Who Speak and Those Who Hear May Be the Stronger, Finer, and More Consecrate, in the Way of Jesus Christ.

Let us pray:

In Unison:

O God, author of the world's joy, bearer of the world's pain, make us glad that we are men and that we have inherited the world's burden; deliver us from the luxury of cheap melancholy; and at the heart of all our trouble and sorrow, let unconquerable gladness dwell; through our Lord and Savior Jesus Christ. *Amen.*

Across Fifty Years

Mr. Verdette Walters of the class of '33 describes present-day student-life to Mr. Franklin F. Pearse of the class of '83.—THE EDITOR

MY DEAR MR. PEARSE:

While talking with Professor Eastman several days ago he showed me these lines from your letter in the Alumni Notes: "Fifty years ago we started a class of eleven, six of whom are still living. On leaving the Seminary we started a class letter that has run fifty years with no break. I have been in California 38 years; I am in my 83rd year."

As a member of the class of '33 to a member of the class of '83, I extend this long-distance handshake, and with it a hearty old-time "How-do-you-do, pleased to meet you!" Though strangers to each other, and our classes fifty years apart, we are friends in the common purpose which brings men to the Seminary.

No doubt a cross-section comparison between the student-life of '83 and '33 would reveal many differences. But I rather imagine that such things as classes, assignments, required papers, etc., would be much the same. The size of the student-body this year probably quite exceeds that of your day, with our present resident enrolment numbering ninety-three, 20 per cent of whom are women.

If you had the chance to ask questions, I wonder what you would ask? Perhaps you wonder about our religious life. So do we! One of the things which stands out in this whole matter of religious certainty is the need for individuality. It comes down to the matter of adjusting ourselves to new circumstances and holding on to the vital things in the process. Graduate life does tend to objectify, de-

tach, and impersonalize. The hurry-scurry schedule of daily routine often makes it difficult either to find time or take time for tapping the inner resources. Still, everything considered, Chicago Theological Seminary offers ample opportunities for religious inspiration to those who will take advantage of them. The noonday services in Bond Chapel, the Wednesday afternoon Vespers in Thorndike-Hilton, and the Monday night Fellowship groups are distinct contributions to our religious needs. In regard to the Monday night groups I might mention the "new plan" (not new deal!) being tried as an experiment. Whereas before we have met in a general Fellowship meeting that followed the usual form of hymns, prayer, and address, the "new plan" inaugurated by the Student Council of the Winter Quarter provides for informal meetings in the students' rooms. The men are divided into three groups, each group inviting one professor to come merely as a casual member with the rest. We aim, thereby, to encourage a more wholesome and helpful sharing of personal convictions, questions, and ideas.

Another real asset to our Seminary life is the chance for friendship with students from other lands. One can hardly begin to estimate the values derived in these contacts. Coming from all parts of the world—China, Japan, Russia, India, Bulgaria, France, Egypt, Cyprus, Greece, Philippines, etc.—we have actually in our midst a "League of Nations"! And that is the name given to this group of students, organized each year under Robert Cashman, business manager of the Seminary. Speaking in various churches of Chicagoland they do their bit in spreading the contagion of world-friendship and enlarging all four dimensions of racial attitudes. A unique project!

As you must already know, our field work department, under the direction of Walker M. Alderton, provides us with opportunities for self-help in earning expenses through practical work and leadership positions in Chicago. The following statistics give you an idea as to the actual scope of this work, and the distribution of students doing field work: pastors in town and country churches, 16; urban pastors in Chicago, 4; assistants and directors of special activities in Congregational institutions in co-operation with the Chicago Congregational Union, 13; directors of special activities in the institutional churches, neighborhood houses, and settlements, 5; first-year students doing supervised field work to which they are assigned for the full school year on the stipend basis, 30. In the latter group are several engaged in special projects in the locals of the Chicago Workers' Committee on Unemployment. One student acts as a leader in the Women's Municipal Home, a shelter for unemployed women. Another does clinical work at the Elgin State Hospital, under Mr. Boisen, investigating cases from Chicago. Ten work in boys' and girls' clubs or direct other elementary activities. The remainder do young people's work. Several other students work under special arrangements: traveling fellows, 2; junior fellows, 4; special fellows (foreign), 3; missionary fellows, 2; returned missionaries on furlough, 3.

But this does not tell the whole story. Just in case you happen to have the mistaken idea that "all's well and rosy," I shall hasten to say that even here we have encountered the animal commonly known as Depression! At the beginning of the year "board jobs" were available for those who wanted them. Various factors, caused of course by the animal mentioned above, have cut down these opportunities. Add to this the extra obligations carried by many of the students, such as college debts and insurance—and you can easily understand why many of us do our

own laundry, eat 12 cent lunches, and nibble "snacks" in our own rooms.

You didn't produce religious dramas in your day, did you? Well, we do now and we are finding in this art a powerful aid to our own spiritual development. Our "Seminary Players" are presenting religious dramas before large churches and small in Chicago and suburbs and before student conferences.

The garret over the fourth floor of the east wing has been converted (actually converted!) into an "exercise room." Here the men give vent to their various athletic eccentricities. Our equipment consists of a golf-driving set-up, boxing gloves, medicine ball, skipping ropes, wrestling mat, archery range, and a punching bag that never swings twice in the same place. Through our participation in the University intra-mural sports, which run the whole year, we are doing our bit to break down the old idea that theology and athletics won't mix.

The Seminary women of Woodlawn and Fensham houses help to keep alive sociability through Saturday night "mixers" and Sunday evening "teas," ping-pong and song-fests, and occasional cozy fireside gatherings.

Now, don't you wish you were a member of the class of '33? "Goodbye, glad to have met you!"

Sincerely yours,
VERDETTE WALTERS

Ministers' Week

By J. EDWARD MOSELEY

White-haired veterans in the ministry, young preachers just getting a glimpse of a sacrificial life, and women assistants in Christian work were all present at the second annual Ministers' Week sponsored by the Chicago Theological Seminary, January 23–27. Included in the two hundred four registrations were those of ten women.

An outstanding feature of the week was the series of three Alden-Tuthill lectures on "Missions in a Changing World," given by Dr. William Ernest Hocking, professor of philosophy at Harvard University. These lectures were sponsored jointly by the Divinity School of the University of Chicago and the Chicago Theological Seminary. (The concluding paragraphs of Dr. Hocking's last lecture are printed on page 9.) Other events included a series of nine study courses taught by the professors of the Seminary; a program of religious music and drama; lectures by Paul H. Douglas, economics professor of the University of Chicago, Norman Thomas, Socialist candidate for president, Reinhold Niebuhr, professor of ethics at the Union Theological Seminary, Scott Nearing, former professor at the University of Pennsylvania, and Graham Taylor of Chicago Commons; organized social exploration tours; and a recital on the new Rockefeller Memorial Carillon in the University Chapel.

The courses offered to the visiting ministers by the Seminary professors teaching an extra hour each day were: "The Art of Preaching," by Albert W. Palmer, president of the Seminary; "The Church and the City," by Samuel Kincheloe, Arthur E. Holt, and James Mullenbach; "Evaluating the Hymn Book," by Cecil M. Smith; "Theory and Preaching," by Arthur C. McGiffert, Jr.; "Guidance and Counseling of High-School Youth," by Clara E. Powell; "The Gospel of John," by Benjamin W. Robinson; "Problems in Pastoral Counseling," by Anton T. Boisen; "Religious Drama," by Fred Eastman; and "Christianity and Civilization," by Wilhelm Pauck.

The University of Chicago Madrigal Group, under the direction of Cecil M. Smith, rendered a concert of British music. This was followed by a one-act drama, *The Great Choice*, depicting the struggle between religion and nationalism, written and directed by Fred

Eastman. It was presented in Graham Taylor Hall by the Seminary Players.

There were more than fifty additional members of the Ministers' Week registered this year than last and even more than registered for the Summer Pastors' Institute. One hundred thirty-nine Congregationalists were registered, twenty-three Evangelicals, and a scattering of Presbyterians, Methodists, Lutherans, and Federateds. There was one visitor from Iceland. Out of the twenty-one states represented Massachusetts, Montana, Texas, and Georgia were the farthest. Illinois had ninety present.

Alumni Notes

Compiled by BENJAMIN W. ROBINSON

1932. Kendrick Grobel, fellow of the Seminary, writes January 10 from Heidelberg, Germany, about the thoroughness of German scholarship as impersonated in Professor Dibelius. Imagine Kendrick at Christmastime playing Santa Claus, beard and all, to a poor family! Wonder if Santa sang for them?

1932. Peter J. Jansen and Mrs. Jansen are making their home in Granite Falls, Minnesota. During August they were back in Chicago enjoying the Seminary fellowship once again. On October 20 Mr. Jansen was ordained by the Minnesota Valley Association.

1932. Sam T. Lenters was ordained on November 11 at Halliday, North Dakota.

1932. C. Franklin Parker was installed on December 13 as minister of the Fountain Park Congregational Church of St. Louis.

1932. V. M. Samuel is working in the Social Science Division of the University of Chicago, taking courses in political science and economics. He intends to return to India this coming summer.

1930. William A. Tate of the First Congregational Church, Argo, Illinois, is chairman of the Emergency Welfare Fund Campaign for the four towns in his territory. He is also a director of the Argo-Summit Welfare Association which is providing a hot meal every day for 185 school children in the community and furnishing relief for 200 families. Once a month the basement of the church is turned into a game room for the young people. Dr. Tate is carrying a seven-day-in-the-week institutional church program in a two-room building.

1929. Nelson C. Dreier. First Congregational Church, Cedar Rapids, Iowa. In spite of the depression and the fact that all of the people are paying Church Building Fund pledges, $2,000 more was raised on the current expense budget than has been raised in several years.

1929. Ivan R. Smith, pastor of the First Congregational Church of Abingdon, Illinois, was chaplain at the assembly of the House of Representatives in Springfield from January 31 through February 3.

1928. Walton E. Cole, formerly pastor of the Third Unitarian Church, Austin, has accepted the pastorate of the First Unitarian Church at Toledo, Ohio. He was married to Miss Lorena Manley on January 23 at the First Unitarian Church of Chicago.

1928. Van W. Hinckley has for the past two years been doing graduate work in New Testament at the Boston University School of Theology, and in June received the Master of Sacred Theology degree. He married that same month Louise S. Pickering, of Springfield, Massachusetts. In July he was appointed to his present pastorate, the Rosedale Bridgeton charge in Indiana, in the Methodist Episcopal church.

1926. Clarence L. Covell writes "A real boy arrived December 12, to be a member of our home, and already has taken the throne. He is a merciless ruler and a howling success." Mr. Covell is pastor of the Hillsboro, North Dakota, Congregational Church.

1926. David McKeith was installed on January 10 as pastor of the Asylum Hill Congregational Church of Hartford, Connecticut. The Installation Sermon was preached by President Palmer.

1925. Ralph R. Shrader and Mrs. Shrader of Foochow, China, are on furlough and studying in the Seminary this year. Mrs. Shrader is

writing a play of mission life in China. Professor Eastman says he hopes it will be a worthy successor to *The Color Line* by Irene Taylor MacNair, and *Ba Thane* by Edna Baldwin.

1925. P. O. Takahashi, formerly pastor of the Japanese Federated Church of Riverside, California, accepted a call last November from the Moji Japanese Union Church—the only union church in Japan. Mr. Takahashi writes "I met Dr. T. Kawamura, Rev. Iwao Niwa, Dr. Ray Oshimo, Rev. Kenji Takahash, and Mr. Morikawa, all of the Chicago Theological Seminary."

1925. Henry H. Walker is now teaching at Talladega College.

1923. George Horst writes the following: "A number of the fellows have asked me when I am going to be married. I declare here and now that I have been married for five years, have a son 3 years old named Philips, and a daughter 2 years old named Gretchen."

1923. John Peterson writes from the Kingchow Theological Seminary, "Our work here is progressing favorably. Things are getting a little better in our vicinity now. Last summer the 'Reds' nearly succeeded in entering our city. But now they have been driven further away. We are gaining the good will of the people, and we feel that we have a message for China and a remedy for her ills."

1919. Francis C. Ellis, for four and a half years at the Green Street Church, in Chicago, and for nine years at the Boulevard Congregational Church of Detroit, has been a year at the First Congregational Church of Riverside, California. The following is an excerpt of a letter from Mr. Ellis: "Instead of a regular Sunday evening service we have a Reading Circle. During the winter we will read about six good books. Have just finished reading *Christ at the Round Table*, by Stanley Jones, and at present are reading *The Modern Use of the Bible*, by Fosdick. We read for 45 minutes and then have about 20 minutes for discussion. The meeting is opened by a brief devotional service."

1917. Frank T. Meacham was taken sick with undulant (Malta) fever in Southern Rhodesia in May, 1931, invalided home in August, five months in Clifton Springs Sanitarium, Clifton Springs, New York, recuperating in Oberlin, Ohio, and New Hampshire under treatment by members of the Cleveland Clinic, sent to Florida for the winter in September, 1932, and will be there until the public schools close in June. On reserve list of American Board; not returning to the East Africa Mission because of lack of funds.

1908. Nelson W. Weherhan, assistant to the president of Grinnell College, represents the College in churches and high schools of Iowa.

1898. Rockwell Harmon Potter, dean of Hartford Theological Seminary, who was for twenty-eight years minister of the First Church in Hartford, has written a brief history of the Church for its three hundredth anniversary. It is called "Hartford's First Church" and, as the Preface says, it seeks "to summarize briefly the more significant phases of the life of the church through its long and noble history and to interpret the continuing spirit of its message and its ministry."

1898. William George Ramsay passed away September 14, 1932.

1894. John J. G. Graham has completed the sixth year of his pastorate at the Cragin Church, Chicago.

1893. Oscar Lindegren has retired and is now living at 47 Hosmer Street, Everett, Massachusetts.

1888. David A. Richardson is living in retirement on the Rock River, north of Oregon, Illinois. He preaches occasionally, having supplied recently for Dr. L. M. Isaacs of Byron and Herman Sawyer of Stillman Valley.

1887. R. R. Lloyd, who has retired, is now lecturer for the Redpath Lyceum Bureau, Chicago.

1887. Otterbein O. Smith began his ministry in Illinois and was ordained, by choice, over the smallest church in the state, a church of eleven members. He has had prosperous pastorates in some of the outstanding churches of the Central West, such as Council Bluffs, Iowa: Pierre, South Dakota: Fremont, Nebraska; and Pueblo, Colorado. He is now pastor of the Berkeley Community Congregational Church of Denver, Colorado.

1883. Franklin F. Pearse writes the following interesting note, "Fifty years ago we started a class of eleven, six of whom are still living. On leaving the Seminary we started a class letter that has run fifty years with no break. I have been in California 38 years; I am in my 83rd year."

Book Reviews

Kagawa

By William Axling. New York: Harpers, 1932. 202 pp. $2.00.

In his life and luminous words Toyohiko Kagawa verifies Rudyard Kipling's statement of fact and forecast. In fact East is East and West is West in this one life as distinctly as in the history, the psychology, and the cultures of the two races. But the twain do meet in the experience of this seer, as the poet said they would, when "Earth and sky stand presently at God's great judgment seat." There Kagawa is himself conscious of standing. And from no other point of view can the story of his experience, inwrought and lived out, be either told or understood.

Better than Kagawa himself could tell it, at least to us westerners, William Axling has told it, or rather interpreted Kagawa's own telling. This he could do, sharing with his readers as he does their way of taking in impressions, and for thirty years being familiar with Kagawa's East—its language and customs—and intimate also with Kagawa himself. As honorary secretary of the National Christian Council of Japan and executive secretary of the Kingdom of God Movement, initiated and led by Kagawa, Mr. Axling was as able to understand and interpret the reactions of the more conventionally minded native Christians and missionaries as he was to know what Kagawa meant to say and do. So in the biography East and West meet, yet are ever distinguishable.

The interplay of marvelously varied extremes in Kagawa's personal experience is as mysterious as is the spiritually unified outcome of it all. Born to privilege and to leadership, yet preferring to share the cruel lot of the laboring poor; heir to wealth, yet disinherited for trying to abolish the slums, in one of whose huts he lived as his social settlement, during his student days and ever since; as eager to learn the literary and religious cultures of Japan as to understand and follow the life of Jesus and to study the scientific cultures and industrial economics of the West—these are some of the contrasts wrought into the combination of qualities characterizing the personality of Kagawa.

Simultaneously evangelist and labor leader, loyal churchman, and critic of conventional churchmanship for its failure to attack poverty and injustice; radical reformer, yet adjuring revolutionary violence; spiritually a mystic, yet insisting that religion should have economic aims and methods; exalting the Christ spirit to supremacy in the individual life, yet insisting that it cannot find real expression without claiming social justice and bearing the cross of sacrifice imposed thereby—these and many like obligations he assumed, as though he could not do otherwise standing ever before God at his judgment seat.

Such a life is greater than any logic can either analyze or judge. Indeed, syllogisms fail to state its premises much less its conclusions. Although not yet forty-five years of age and handicapped by impaired sight and health, he has published fifty books, of which 1,200,000 copies have been sold. Thirty pamphlets and thirty-five leaflets bring the circulation of his publications up to six millions, more widely distributed among all classes of the people than the writings of any other Japanese author. They range widely over industrial ethics, economics and politics, philosophy, biology and pedagogy, all dealing with the problems of religious life, from which nothing is separated as secular. Problem stories carry home to most of his readers the message of his life. In one and all a life is seen to have been lived before and beyond anything was said or written about it, so that what has been written by him who lived it or by others who know him best and love him most seems to throb with thrilling life which is nothing less than a new incarnation entitled to be called the Gospel According to Kagawa.

Graham Taylor

Moral Man and Immoral Society

By Reinhold Niebuhr. New York: Scribner's, 1932. 284 pp. $2.00.

The thesis of this critical essay in ethics and politics is hardly novel. It is, that groups of people (nations, classes, parties) cannot act according to the same ethical principles which may govern the conduct of individuals, since

there is a "brutal character in the behaviour of all human collectives and a power of self-interest and collective egoism in all intergroup relations." Nevertheless the book abounds in novelties. (1) The frank and emphatic recognition of this dilemma by a professor of ethics in the leading liberal theological seminary of the country. (2) His disassociation of himself from what he calls the educational romanticists (like Dewey), the sentimental sociologists, and the religious idealists who still trust in rationality, experimentation, and counsels of perfection. (3) His own romantic championship of the proletariat. (4) His interpretation of collective life in terms of a demand for power, and of the primacy of violence in producing social change. Granting the inevitability of social conflict, Niebuhr believes, however, that conflict need not be futile if (a big "if") resistance mainly takes the form of non-violent coercion. This thesis he develops at length. In the furtherance of such non-violent resistance he believes that the religionist may make his greatest contribution to the collective life of the times.

A. C. McGIFFERT, JR.

IS THERE A GOD?

By H. N. Wieman, D. C. Mackintosh, and M. C. Otto. Chicago: Willett & Clark, 1932. 328 pp. $2.50.

When this widely heralded "Conversation" was appearing in the pages of the *Christian Century* I dutifully began to read it. I do not remember just when I quit. Perhaps it was when I learned that the essays were to appear in book form, perhaps it was when the summer vacation intervened; probably it was because I soon discovered that theology in serial form is quite as distasteful to me as novels in serial form. But the *book* is different. I believe it will interest the readers (partial or thorough) of the *Christian Century* articles as well as the minister or theologically literate layman who chances upon it for the first time.

Here is a drama of sterling minds vigorously combating each other for the truth. Here is the spectacle of three men seeking, patiently, eagerly, and often futilely, to understand each other's meaning as they read each other's words. (I happen just to have been re-reading Horace Bushnell's marvelous *Dissertation on Language*, so pertinent in relation to this debate). As a debate the book comes out in a stalemate. No reconciliation is achieved, the writers cannot even agree as to what they mean by God.

Is there a possibility of closer *rapprochement* than these three men achieve? I think so. Mr. Otto's humanism is not of the closed-shop variety. His mind is open toward the universe. Among the resources of his spiritual life he numbers "the feeling of oneness with the unending procession of living forms, the elemental sense of community with the friendly earth, the positive recognition of mystery." For himself he can go no farther. But he does not completely succeed in banishing from the reader's mind the suspicion that he is actually more interested in destroying antiquated ideas of God than he is in exploring the full implications of his positive religious assertions. Mr. Wieman likewise is in the mood of negative criticism. Scores of times he asserts that his purpose is so to define the nature of God that the question of God's existence becomes a dead issue.This rather than the formulation of his fuller knowledge of the nature of God is his major concern. His theism thus remains incomplete and subject to growth. His *bête noir* is divine personality. Yet he shows signs of accepting several of the essential elements which the doctrine of divine personality has sought to maintain. Mr. Mackintosh writes in an irenic temper. He develops his own thesis uninterruptedly, yet has space to deal with his opponents' criticism and indicate their deficiencies. In his final paper he analyses the points at which the three of them agree. Their common ground even now is larger than one might expect. We may fairly hope that the future will see an increasing approximation of the three views here so sharply distinguished.

A. C. McGIFFERT, JR.

RELIGION IN OUR TIMES

By Gaius Glen Atkins. New York: Round Table Press, 1932. 330 pp. $2.75.

Most of us like to read about ourselves. That is why this sketch of American Protestantism during the last forty years will have a

wide reading. No wider, indeed, than it deserves, for Dr. Atkins has succeeded in bringing into some kind of order and perspective the kaleidoscopic movements and events in respect to which he was both witness and participant. The paper jacket, giddily reproducing newspaper headlines and cuts of the period, symbolizes the author's treatment. Despite his own expressed judgment that there is an essential contradiction between the vocations of minister and journalist, he has dealt with his subject matter as "news." Extraordinarily interesting news it makes, too: beginning with the wave of revivalism; then the discovery of the social gospel and the institutional church, the wrestle of religion with physical and psychological science, the interdenominational movements, the crusades in behalf of prohibition, civic righteousness, youth and world peace, the "short-lived flurry of humanism"; and in conclusion such up-to-the-minute news as Barthianism and Buchmanism. The ongoing religious life of the inarticulate Christian underneath the surface of these movements is not overlooked. Outstanding figures like Moody, Abbott, Brooks, Gordon, Briggs, Gladden, and Rauschenbusch receive brief but keen attention.

Frequently the editor displaces the newshound, as when the nineteenth century's bequest to twentieth-century Christianity is summarized as a fourfold task: the adaptation of inherited faith to the conclusions of science, critical history, and the new psychology; the examination of its sacred books; the discovery of a changed appeal; the recasting of society. And again in the author's searching observation that the church has given too many hostages to the social order it opposes and the culture it seeks to redeem.

A. C. McGIFFERT, JR.

THE NATURAL AND THE SUPERNATURAL

By J. W. Oman. New York: Macmillan, 1931. 506 pp. $3.00.

This is too rich and profound a volume for casual perusal. It will prove, I think, to be a "ruling-idea" book, to borrow a useful term from Dr. Atkins. By the supernatural Dr. Oman means that environment which has "values that stir the sense of the holy and demand to be esteemed as sacred or absolute." This order we may reject if we will, but the only wholesome and satisfactory life is in submission to it. Dr. Oman deals successively with various ranges of experience which exhibit the two orders of the natural and the supernatural: knowing and knowledge (there is a delicate analysis of the four types of knowing: awareness, apprehension, comprehension, and explanation); the individual and individuality; theoretical and value judgments; necessity and freedom; evolution as a twofold process; the evanescent and the eternal. He concludes his philosophical study of religion with a classification of religions on the natural and supernatural principle.

The idea of the supernatural is due for reexamination. The time is ripe for a fresh study of this problem. Dr. Oman's treatise will figure largely in such a re-evaluation. He has brought to his task an equipment as adequate religiously as it is intellectually.

A. C. McGIFFERT, JR.

CONTEMPORARY AMERICAN THEOLOGY

By Vergilius Ferm. New York: Round Table Press, 1932. 361 pp. $3.00.

Have you a favorite theologian or theological teacher? Perhaps he is included in this admirable series of theological autobiographies; or, if not here, then possibly in the second volume which is to be issued shortly. Brightman is here, and Mackintosh and Wieman, Walter Horton, J. W. Buckham, Case, and several others. Whether designedly or not the array of theologians presents a striking and variegated cross-section of American religious thinking—from fundamentalism to modernism, from rationalism to empiricism, from evangelicalism to liberalism—and indicates a much greater interest in the contribution of history to religion than might have been expected of Americans.

The editor in his excellent introduction leaves to the reader the question "whether or not there is a distinctly American type of theology." The answer of the reviewer is negative. There is nothing monotonous about the American theological scene.

It is no criticism of people that they are not great. Few are great. The great men are those

who early in life hit upon an idea that serves throughout their lives unchanged, though developed and matured, as the pole star of their being and their clue to the nature of their world. There is a kind of competency, still far above that of the average person, which these writers exhibit. It is the competency of the mind that expands by accretion or assimilation rather than by the germination of an initial, fructifying insight.

These leaders stir one's pride in American theological scholarship, not so much because of the mere bulk of their publications (large as it is) as because of their sensitiveness to the issues of thought and life and their irrepressible ability to keep on growing in mental stature.

A. C. McGIFFERT, JR.

THE DISCIPLES COMMENTARY ON THE NEW TESTAMENT

By David Smith. Vols. IV and V. New York: Harpers, 1932. $3.50 each.

These volumes cover the books of the New Testament from Acts to Revelation. They are written in clear language for students who are conservative in religious outlook. The devotional spirit of David Smith is well known. The *Commentary* is printed in quarto size in large type on good paper.

BENJAMIN W. ROBINSON

MY NEIGHBOR JESUS—IN THE LIGHT OF HIS OWN LANGUAGE, PEOPLE, AND TIMES

By George M. Lamsa. New York: Harpers, 1932. $1.50.

Mr. Lamsa has written from the point of view of the Near East. He is familiar with the life and customs of Palestine. He throws many pleasant rays of light on Gospel stories. He gives a homelike picture of the way in which a host will have someone wash the feet of his newly arrived guest (p. 45). He has a good chapter on diseases and Jesus the Healer. He ventures many new translations of difficult sayings. "It is easier for a rope to enter the eye of a needle than for a rich man to enter the Kingdom of God" (p. 62).

Every book which gives fresh color to the ministry of Jesus is welcome.

BENJAMIN W. ROBINSON

THE EPISTLE OF PAUL TO THE ROMANS

By C. H. Dodd. New York: Harpers, 1932. 246 pp. $3.50.

This new volume of the "Moffatt Commentary" by Professor Dodd of the University of Manchester continues the fine quality of its predecessors. We now have Matthew, Luke, John, Acts, Romans, the imprisonment letters, and the general epistles. Critical questions are presented briefly. The sixteenth chapter of Romans is treated as addressed to Rome, but the doxology is probably "not of Paul's composition" (pp. xvii, 244–47).

In each section the excellent translation of Moffatt is given; then follows the comment which in most cases amounts to a rather full paraphrase. References to early contemporary literature are given, but without detailed critical analysis—Philo, Poimandres, Aeneid, Aristotle.

BENJAMIN W. ROBINSON

THE PILGRIM FATHERS

By D. Plooij. New York: New York University Press, 1932. 154 pp. $3.50.

As seen from the subtitle, this latest study of the Pilgrim Fathers is oriented "from a Dutch point of view." It comprises an exhaustive treatment of the Leyden period of the Pilgrims' "Odyssey." The first three chapters are based upon material already accessible in previous studies, but the succeeding chapters deal with new material discovered by Dr. Plooij in the Leyden archives. They not only throw light upon the fortunes of John Robinson's family after his death in 1625 but also contribute much new information regarding the leading personages who stood in some relation to the Pilgrim Fathers, such as Hugh Goodyear, pastor of the English Reformed Church at Leyden, Ralph Smith, pastor of the Pilgrims at Plymouth in New England, and Hugh Peters. The work is therefore of great importance as furnishing the fullest information at present available regarding the Leyden period of the Pilgrims' history.

MATTHEW SPINKA

THE NEGRO'S CHURCH

By Benjamin Elijah Mays and Joseph William Nicholson. New York: Institute of Social and Religious Research, 1933. 321 pp. $2.00.

Why have Negro people taken such a lively interest in church activity? The authors of this book suggest that it is because the Negro's church was his first opportunity for leadership and that even since the days of slavery it is the realm in which the Negro has the greatest freedom of control. The material of the book is not, however, organized about this hypothesis but rather presents a description of the Negro church of today in the United States. The book represents the findings of specific field studies of both urban and rural Negro churches. It deals with the origins of Negro churches, the Negro ministry, the message of the minister, membership, buildings, programs, finances, overchurching and the genius of the Negro church, and a great number of other topics of interest to us today.

SAMUEL C. KINCHELOE

THE NEGRO FAMILY IN CHICAGO

By E. Franklin Frazier. Chicago: University of Chicago Press, 1932. 294 pp. $3.00.

The rapid social changes of our times are of the very greatest significance for family life. E. Franklin Frazier presents a picture of the changes of Negro family life due to the movement from the rural, agricultural south to the urban, industrial north. It is his thesis that the family mores of the Negro are related to his experiences in America rather than to some primitive African culture.

The slavery experience was not conducive to the observance of strict sex mores, neither is the experience of "doubling up" in the apartment houses of the great city. The routine of life was broken by freedom from slavery. A new and stimulating emancipation is found in industrial urban life. Mr. Frazier uses statistics and a great variety of interview and family history materials to make vivid the story of the changes in the habits and attitudes of the Negro in the city.

SAMUEL C. KINCHELOE

THE STRATEGY OF CITY CHURCH PLANNING

By Ross Sanderson. New York: Institute of Social and Religious Research, 1932. 245 pp. $2.00.

Mr. Sanderson puts down the hypothesis and proves it—that in the main the success or failure of a city church is related to the population trend of the community. He deals with the trend of the community in terms of a number of factors such as population growth or loss, change in economic status, dependency, delinquency, and a number of others. He measures the success or failure of churches on the basis of change in church membership, church school enrolment, and funds expended.

In true scientific spirit he studies the exceptions to his general rule. By statistical methods, he isolates the factors present when churches succeed where they would be expected to fail or where they fail where they would be expected to succeed. His use of case material is to reveal more clearly the characteristics of exceptional churches. One wishes that with his ability and experience he might have had more space to work out the details of his strategy for city church planning.

SAMUEL C. KINCHELOE

LIBERATING THE LAY FORCES OF CHRISTIANITY

By John R. Mott. New York: Macmillan, 1932. 175 pp. $2.00.

The material of this volume was originally presented as the Ayer Lectures for 1931 in the Colgate-Rochester Divinity School of Rochester, New York, upon the foundation established to perpetuate the memory of the late Mr. Francis Wayland Ayer. It is obvious that the text was prepared for an audience and has been changed very little for publication. The review of "The Contribution of Laymen to the Christian Church" in the first chapter properly emphasizes the lay character of many early Protestant groups such as the Friends, the Brethren of the Common Life, the Lollards; and mentions kindred groups which sprang up among the brotherhoods in the Roman Catholic church. The recent activities which have engaged the attention of laymen, such as the Y.M.C.A., and the student move-

ments, are reviewed briefly. At many points issues of high importance, involving certain historical differences between the professional leaders of religion and the laymen in modern Protestantism, loom up. These issues are mentioned rather than analyzed, and the reader is left with the feeling that the widespread apathy among laymen, to which supposedly such a discussion as this would be directed, has not been given a clear and convincing diagnosis. Likewise, in the concluding chapters on "The Secret of Liberating a Greater Lay Force," the reader would have felt more keenly the argument for a new expression of evangelical zeal, had a method of critical comparison been suggested.

An extended Bibliography and a fairly comprehensive Index conclude the volume.

WALKER M. ALDERTON

SOCIAL PERPLEXITIES

By Allan A. Hunter. New York: Long & Smith, 1932. 176 pp. $1.50.

The perplexities listed here have received attention at many recent conventions of students, and have provided the favorite themes for adventurous groups in the seminaries, colleges, universities, and churches generally within the last few years. War, industrialism, relations among the races, adjustments between the sexes, tension between the youngsters and their elders, etc.—such is the bill of particulars. Mr. Hunter has lived and traveled in both the Near East and the Far East and has been an active conference leader for groups of young liberals during the last ten years in this country. The volume is no mere succession of receding echoes on hackneyed themes; nor does it seek to do what the social anthropologist or the economist must do in establishing trends on the basis of rather impersonal data. Mr. Hunter would grant that certain trends are clear, while others he would say cannot be so relied upon as to make prediction possible; but in either case the youths of this generation are beset by conflicting forces and are called upon to exhibit certain definite kinds of behavior. What models shall they follow? What ideologies can be depended upon? In religion, particularly, what satisfaction can be found for certain inner impulses toward liberal self-expression? Do the creeds exist merely as one item in a long list of controversies?

It would be false to leave the impression that this is a pessimistic book, given to mere problem-mongering. The author's wide acquaintance with liberal leaders, and with various groups in the world who have the dawn in their faces, has made it possible for him to give convincing case material on reconstructive forces which are at work. Leaders among young people, as well as among young-minded older people, will find the book highly useful.

WALKER M. ALDERTON

THE TREASURE HOUSE OF THE LIVING RELIGIONS

By Robert Ernest Hume. New York: Scribner's, 1932. 493 pp. $3.00.

The main body of this volume consists of gleanings from the varied literature of the great religions: Hindu, Confucian, Islamic, Hebraic or Christian, Buddhist, Shinto. The author many years ago distinguished himself by a fresh translation of *The Thirteen Upanishads*. A few years later he brought out a compendium entitled *The World's Living Religions*. The present book brings together a succession of impressive passages which exhibit under a topical arrangement the most significant ideals and concepts from the various religions. These topics in turn are assembled in four parts. The first three, respectively, are: "Faith in the Perfect God"; "Man and His Perfecting"; "Man and His Social Relations." Part IV is entitled, "A Program of Joint Worship," arranged as a responsive reading from selections of all of the world's religions.

Here we have "comparative religions" demonstrated rather than discussed. However, the general reader must be on his guard in using material thus selected. As the editor has indicated in his Preface, he has striven in this exhibit to emphasize "the consensus among the teachings of the various living religions" upon certain ideals, rather than the issues growing out of historical differences and theological disagreements.

The prodigious labor and the zealous attention to detail which lie behind the volume are demonstrated not alone in the main text but

likewise in the compendium of reference notes, bibliographical data, and annotations. More than 170 pages are given to these various references. There is, in addition, a topical index by which one is able to locate material under any important concept treated in the main body of the volume, and thus to compare similar concepts in the literature of the eleven living religions. The minister who wishes to widen his own knowledge and to enrich his services of worship will find this a treasure house indeed.

WALKER M. ALDERTON

RURAL RUSSIA UNDER THE OLD RÉGIME

By Geroid Tanquary Robinson. London: Allen & Unwin, 1932. 342 pp.

The author reaches back to the sixteenth century in this "History of the Landlord-Peasant World and Prologue to the Peasant Revolution of 1917." The story of this period is marked by gross repression borne for a while with incredible patience and finally released in revolution. Testifying before a magistrate after the disturbances of 1902, one peasant summarized the chronic basis of discontent in this simple but forceful way: "I think that if we had lived better, the little books (of revolutionary propaganda) would not be important, no matter what was written in them. What's terrible is not the little books, but this: that there isn't anything to eat." With luxury and poverty such close neighbors; with vast woods, deep pastures, and black earth crowding in on the peasant's narrow strips of exhausted soil, the question finally broke upon his mind, "Who shall stand between starvation and the means of life?" . . . .

With rare resourcefulness in assembling data and balanced judgment in weighing conclusions the author combines a literary style that is dignified and versatile.

Today, Soviet Russia is face to face with the traditional class problem—What of the farmer? For those who see the outcome of this vast experiment of state resting heavily on the agrarian issue, this book will be instructive, and Volume II which is to deal with the period since 1917 will be eagerly anticipated.

CARL R. HUTCHINSON

HOW TO RAISE MONEY

By Lyman L. Pierce. New York: Harpers, 1932. 295 pp. $3.00.

The first questions generally asked by professional financial campaign managers, when approached by hopeful prospects, are these: "Have you a *Cause?*" and "Have you a *Constituency?*" If the answer is to both "yes," the rest is more or less detail, consisting largely of organization.

How To Raise Money is a book designed to be of practical guidance to all who have the responsibility of securing funds for educational, religious, philanthropic, charitable, and other agencies. It presents not only general plans but specific directions for successful campaigning, including in its chapters such subjects as "Factors in a Campaign," "Standards of Giving," "An Unhurried Period of Preparation," "Tested Methods," "Following Up an Intensive Campaign," "Preparing the Budget," "Wills," "Annuities," "Insurance," "Endowments," etc. There is also a complete Index, and a generous Bibliography.

Dr. Pierce, the author of this excellent work, has been engaged in raising money for more than 30 years, and is pre-eminently qualified to present to his readers the fruits of his generation of helpful service to many institutions. As president of the firm of Pierce and Hendrick, he has established a national reputation for successful financial campaigns in which millions of dollars have been raised. His book should be in every church library, available not only for the minister but for the treasurer, chairman of the finance committee, and all other officials carrying responsibility for the business interests of the church.

ROBERT CASHMAN

ON BEING ALIVE

By Walter Russell Bowie. New York: Scribner's, 1931. 253 pp. $2.00.

This is pure joy, unadulterated value. The chapter headings are: "On Being Alive to the Beauty of the Earth—To People—To Truth—To Poetry—To God" and "On Life after Life." Bowie is a mystic, a poet, a dramatist, a preacher, and a scholar. All his best gifts are here employed in the best way, and their fruits

made available for anyone with eyes to see and ears to hear and a soul to feel. Thank God for anybody who can, in this age of disillusionment and cynicism and lust after the hard, cold, lifeless fact, rouse us from our collective masochism! Bowie does it. For your own soul's good, read this book half a dozen times —at first. Read it as a spiritual antidote to all the depressing things said by your favorite pessimist, who—no matter how exact and correct and accurate he may be—leaves you feeling that life is a rotten joke perpetrated by forces we can neither know nor influence; forces so powerful as to deserve deification, but for the fact that the very idea of deity is antiquated and passé. Read this book when you've preached a punk sermon—as which of us doesn't?—by way of getting your heart back up out of your boots. Read it before you take the risk of preaching another sermon as punk as the last one. Read it after your salary has been cut for the third time, and you have learned from the Technocrats that half the unemployed will never hold a steady job again.

Or invent your own excuses for reading it. But read it.

CHARLES STAFFORD BROWN

OUR ATTITUDE TO SELF

By W. Mackintosh Mackay. New York: Long & Smith, 1932. 251 pp. $2.00.

Here is a series of sermons by a conservative British preacher, on the general subject of personality problems. The author handles his material not from the point of view of a psychologist but from that of a professional revivalist. The volume is reminiscent of S. D. Gordon's *Quiet Talks*, and is just about as vital and stimulating. Intended for youth, it will appeal primarily—if at all—to the staid and conservative elderly members of American churches. American youth will be neither helped nor hurt by it; for American youth will never read it. This reviewer wonders if British youth read this sort of thing. In any case, why does an author insist upon loading down his pages with capital letters, with italics, with quotation marks, with long biblical passages to clinch every point? And why does he inevitably run off into sobs and tears in the final paragraphs of each chapter? And why does he have to pad out his volume with artificial material, dragged in howling, by the hair of its head, just to fill up the pages?

CHARLES STAFFORD BROWN

TWO NEW RELIGIOUS DRAMAS

The Great Choice, An Incident of the Next War. By Fred Eastman. Play in one act. New York or Los Angeles: Samuel French. $0.35. Royalty, $5.00.

America on Trial. By Fred Eastman. Pageant Play in one act. New York or Los Angeles: Samuel French. $0.35. Royalty, $5.00.

The one-act play is increasingly used as a medium of religious and social inspiration and expression, and with good reason. No other medium has ever so fully reduced idealism to concrete terms. No other avenue has led so close to understanding of abstract principles. No other method has ever been discovered which so quickly and easily equips dreams and visions and problems with human voices, and marches them out on a stage, on good human legs, to work themselves out. There used to be a sharp line of cleavage between religious and secular drama. That line is becoming indistinct. Religious drama is now seen—at least by its truest friends—as drama with a religious result. It may have to do with missions or morals or Bible characters; but the chances are ten to one it won't. One thing it will do—it will produce religious emotions and ideals in the actors and the audience. And this, naturally, is quite in line with the liberal dictum that religion is a matter of living, not a matter of doctrine or organization.

Here are two new one-act plays, by the dramatist who has done more than any other single person on earth to re-write the definition of religious drama. Both these plays are excellent. Both are good drama. Both are religious, in the highest meaning of the new definition. Both are easily staged. Both deal with genuine human problems. The pageant-play has allegorical characters; but it is something more than a march of queerly costumed individuals. It has action and conflict and suspense and plot. If I had been titling it, I wouldn't have called it a pageant at all. The action deals with the court scene in which young America is put on trial for deserting his friends and ideals.

Those same deserted friends save him from execution, in the nick of time. Properly directed, this play ought to be distinctly worth while. And mighty novel. All entrances and exits are by way of the aisles, from the audience, right up over the footlights.

The Great Choice is a modern *Antigone*—the plot being modeled after that of Sophocles' classic. A girl risks her life to save her brother, who has been condemned to death for what the court calls treason, but what he knows to be the cause of human brotherhood. He makes his escape, to carry on the cause; she faces a firing squad, from which she is saved by the heroism of her sweetheart, the son of the officer who condemned her. This play is peace propaganda at its best. Pastors, who want to make a sermon on peace really *stick*, will do well to give a group of their young people a chance to produce this play. The effect on both actors and audience will be stronger and more permanent than any number of orally delivered diatribes from the pulpit.

CHARLES STAFFORD BROWN

The Music Distribution Plan

begins to operate on Monday, March 6, 1933. Has your church taken advantage of this new, co-operative, non-profit service? Ten dollars a year will provide up to thirty copies of an anthem a week, with three weeks for rehearsal. Twenty dollars a year will provide two anthems a week. The Seminary pays postage on initial shipment; your church pays return postage. For graded list of music to be provided, and further details of the service, please address:

CECIL MICHENER SMITH
Music Department
The Chicago Theological Seminary
5757 University Avenue, Chicago

Hammond Library Extension Service Bulletin

The service is rendered in accordance with the following regulations:

> Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

GADD, C. J.: History and Monuments of Ur
LEVISON, N.: The Jewish Background of Christianity
MILLIGAN, GEORGE: The New Testament and Its Transmission
OESTERLEY-ROBINSON: A History of Israel (2 vols.)
SANDS, P. C.: Literary Genius of the New Testament
WORCESTER, E.: Studies in the Birth of the Lord
WRIGHT, DUDLEY: The Talmud

Church History:

ATKINS, G. G.: Religion of Our Times
BINNS, L. E.: Innocent III
CORY, D. M.: Faustus Socinus
COULTON, G. G.: Two Saints: St. Bernard and St. Francis
MCGIFFERT, A. C.: A History of Christian Thought (2 vols.)
PLOOIJ, D.: The Pilgrim Fathers

Missions and the Science of Religion:

ANDREWS, C. F.: What I Owe to Christ
FISHER, F. B.: That Strange Little Brown Man Gandhi
FRIESS-SCHNEIDER: Religion in Various Cultures
HUME, R. E.: Treasure-House of the Living Religions
Re-Thinking Missions
STREETER, B. H.: The Buddha and the Christ

Philosophy, Psychology, and Science:

HERRICK, C. J.: The Thinking Machine
OLIVER, J. R.: Pastoral Psychiatry and Mental Health
RADHAKRISHNAN, S.: An Idealist View of Life
TENNANT, F. R.: Philosophy of the Sciences

Religion and Theology:

BARRY, F. R.: The Relevance of Christianity
CARPENTER, S. C.: Supernatural Religion
GILKEY, J. G.: Managing One's Self
KIRK, K. E.: The Vision of God
MUIRHEAD, J. H.: Rule and End in Morals
PAGE, KIRBY: Living Creatively
ROLSTON, HOLMES: A Conservative Looks to Barth and Brunner

SHOEMAKER, S. M.: Twice-Born Ministers
TILLICH, PAUL: The Religious Situation
WIEMAN, MACINTOSH AND OTTO: Is There a God?

Pastoral Theology and Homiletics:

AGAR, F. A.: The Minister and His Opportunity
BRANNACH, FRANK: Church Architecture
BROWN, C. R.: Have We Outgrown Religion?
CLARKE, W. K. L., (ed.): Liturgy and Worship
CROSS, E. B.: Modern Worship and the Psalter
HOLMAN, C. T.: The Cure of Souls
JACKS, L. P.: My Neighbor, the Universe
LEACH, W. H. AND WARD, J. W. G.: The Tragedy and Triumph of Easter
MATHER, T. B.: Voices of Living Prophets
NEWTON, J. F.: The Angel in the Soul
NORWOOD, R.: Increasing Christhood
SANDERSON, R. W.: The Strategy of City Church Planning
STIDGER, W. L.: Planning your Preaching
STUBBS, A. H. (comp.): Financial and Social Success in Welfare Plans
WORCESTER, E.: Making Life Better

Social Ethics:

EMERSON, HAVEN: Alcohol and Man
LAWTON, LANCELOT: An Economic History of Soviet Russia (2 vols.)
LEVINE, I. D.: Red Smoke
MACIVER, R. M.: The Contribution of Sociology to Social Work
MAYS-NICHOLSON: The Negro's Church
MILLER, H. A.: The Beginnings of Tomorrow
NIEBUHR, REINHOLD: The Contribution of Religion to Social Work
NIEBUHR, REINHOLD: Moral Man and Immoral Society
SUNDT, E. E.: The Country Church and Our Generation
WARD, H. F.: In Place of Profit

Religious Education:

ATHEARN, W. S.: The Minister and the Teacher
BOWER, W. C.: Religion and the Good Life
MYERS, A. J. W.: Teaching Religion Creatively

Drama, Literature, and Biography:

ALBERTSON, C. C.: Lyra Mystica
BATES AND DITTEMORE: Mary Baker Eddy
BROWNE, LEWIS: Blessed Spinoza
DARBISHIRE, HELEN: The Early Lives of Milton
DOUGLAS, L. C.: Forgive Us Our Trespasses
EASTMAN, F.: America on Trial
POWYS, J. C.: The Meaning of Culture
RASCOE, BURTON: Titans of Literature

MATTHEW SPINKA, *Librarian*